

Harshness of the Persecution.

347

they failed to inveigle their victims into incriminating statements they tried to starve them into conformity. A deprived minister, Eusebius Paget, set up a school for the support of his large family, but the Commission pounced on him with the demand for subscription of the Articles, and on his refusal turned him adrift. Paget was, nevertheless, no separatist " I was never present at any separatist assembly from the Church/' he wrote to Sir John Hawkins, " but abhorred them. I always resorted to my parish church, and was present at service and preaching, and received the sacrament according to the Book. I thought it my duty not to forsake the Church because of some blemishes in it; but while I have endeavoured to live in peace, others have prepared themselves for war. I was turned out of my living by commandment. I afterwards preached without living or a penny of stipend, and when I was forbid I ceased. I then taught a few children to get a little bread for myself and mine to eat; some disliked this and wished me to forbear, which I have done, and am now to go as an idle rogue and vagabond from door to door to beg my bread, though I am able in a lawful calling to get it."

Equally deplorable was the treatment meted out to Cartwright, who ventured back from Antwerp in 1585 in broken health. He was thrown by Aylmer into prison and kept in durance for several months, until Whitgift released him at the intercession of the Earl of Leicester, who appointed him master of an hospital which he had founded at Warwick. The vigilant eye of the arch persecutor did not, however, lose sight of so dangerous an antagonist, and Cartwright was harassed by his animosity for several years to come. He forbade him to continue the refutation of the Romish translation of the New Testament from the Vulgate issued from Rheims, which he had begun at the request of the University of Cambridge. In 1590 he summoned him and several of his brethren before the Commission, and, on his refusal to answer on oath a series of inquisitorial questions, sent him to the Fleet. Cartwright was apparently a very indifferent conformist. He probably knew more about the presbyterian " Book of Discipline " and the stealthy practices of his presbyterian brethren than he cared to admit, but he categorically disclaimed any connection with the Martin Marprelate libels,